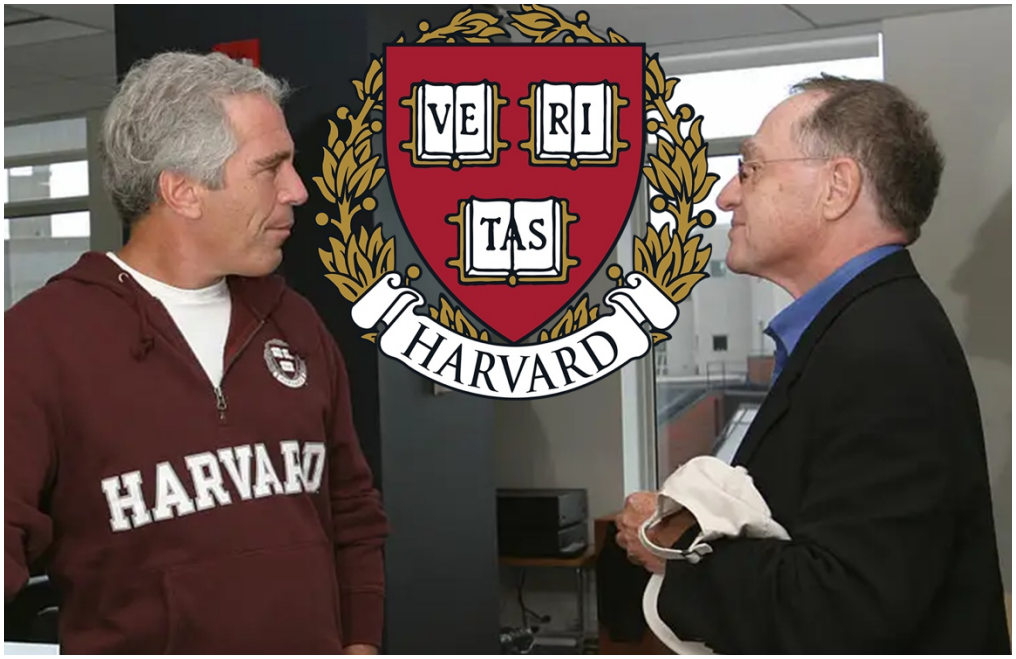
Harvard's Program for Dynamic Paralysis

(not to be confused with Harvard's Program for Evolutionary Dynamics funded by the pedophile and Israeli spy-asset Jeffrey Epstein)[1]



An Open Letter to the President of Harvard, its Deans, Chairs of Departments and Directors

By Dr. Lucas Murrey

27 April 2025

[1] https://www.thecrimson.com/article/2006/9/13/harvard-to-keep-epstein-gift-after/

Dear President Alan Garber, Deans of Harvard's Arts & Humanities and Divinity School, Chairs of Harvard's Departments of Classics, History, Philosophy, Linguistics, Art, Film and Visual Studies, Comparative Literature, English, Folklore and Mythology, Germanic Languages and Literatures, History of Art and Architecture, Near Eastern Languages and Civilizations and Committees of the Study of Religion and Directors of "Metalabs" and (Berkman) Centers for Internet and Society (whatever any of that means)[2]:

Recent noise has caused Harvard to defend itself as a preeminent institution of learning, one devoted to enquiry and honesty. Yet Harvard and its above-noted schools, departments and centers fail to recognize four of the most vital elements of history and western civilization:

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1) the invention of alphabetic writing around 825 B.C.;
2) the invention of coinage in early historic Greece during the 6th and 5th centuries B.C.;
3) the visual culture from which said inventions arose; and
4) the pre-Christian spirit of Dionysus who offered insight into our need to revolt against limitless greed and power.

This raises the question: Why does Harvard shy away from these critical topics?

Its president, deans, chairs and directors cannot feign ignorance. Harvard's library also houses the works of Barry Powell, Richard Seaford and myself, Lucas Murrey.[3] This helps bring the question into focus. Why does Harvard avoid important formative events of the past that clearly shape the present?

In case any of this is unclear to you, allow me to offer a brief refresher.

As Powell notes, someone created alphabetic writing around 825 B.C. to record the songs of Homer. Said adapter did so by implementing a revolutionary new rule wherein each consonant was bound to one of five vowels. For the first time, writing approximated the sound of the voice. Given the presence and power of English, Spanish, Russian and countless other descendants of alphabetic writing today, Powell is right when he concludes that no other writing system in history: neither Chinese nor Arabic, for instance, has ever had such a profound impact on our species as this all-consuming western technology.

But the technology of alphabetic writing has a dark side – dare I say blind spot. Prior to Homeric Greek one saw graphic signs, but only as supplements to what his or her ears had previously heard. With the advent of Greek writing signs now determine sounds. In other words, writing as we know it eliminates initiation into how words sound before they are seen. What does all this

[3] See Exhibit "1" attached to this document.

mean? This unexplored sensual revolution led to a cataclysmic transformation of how we perceive the world. By producing a visual illusion of the voice, writing produced the implicit illusion that reality is a phenomenon that is homogenous, impersonal and unlimited. Being is suddenly perceived as a thing built out of discrete, abstract units that can be identified and finally manipulated such that it transcends space and time. In other words, we forgot the illusion.

But we remain tied to place. Language dwells within us like rainwater hidden in a lemon. Consider the undiscovered mother-tongues that pepper mother earth. Consider also the countless fatherlands to whom we sacrifice. Unlike a man-made electro-magnetic current oscillating along an undersea cable wherethrough packets of unlimited data are sent and received the primal and infinitely gentle magnetic field of the human soul oscillates secretly like oxalates in a stick of celery. We embody the power of place. This means a coincidence of heaven and earth that man himself, alone, cannot make, much less control or transcend. The revolt in perception and shift to an abstract, image-based culture to which western writing led represents a primeval dislocation of the human spirit. This is the source of western civilization. And this fountainhead wasted no time creating the greatest evil.

As Seaford discovered, precious metal gave way to coinage in early historic Greece during the 6th and 5th centuries B.C. For Seaford money is by nature homogenous, impersonal and unlimited. (Sound familiar?) But the classicist draws attention to circulating coins as the cause of not only pre-Socratic philosophy, but of philosophy itself. Money created thought. And this is only half of Seaford's insight. Because the new power that money unleashed was dangerously dislocating, the Greeks were compelled to seek a pre-monetary, earthly remedy: a spirit who they rapidly reformulated into a new work of art.

For Seaford, the invention of tragedy in Athens during the 5th century B.C. is inseparable from the spirit of Dionysus. The early god confronted the downfall of newly monetized cities. Herein the ancients dreamt of rescuing their relationship to nature and one another: sacred bonds that a new breed of persons infected by the impersonal essence of money had dismembered.

Powell and Seaford's insights remain vital to our understanding of the west. But I sought to take their wisdom one step further. I analyzed the visual spirit upon which writing and money are unconsciously founded. And in the voices of German poets and thinkers I heard an echo of a pre-Christian Christ: Dionysus who gave the Greeks hope by calling them back to their place in time with one another. But what struck me during my intellectual journey was the strange power of the eye. I thought about the human passion for drawing, writing and the visual arts. I thought about our love of illusion. And I thought about how, if we can control it, we prefer a copy to an unruly original. This is not a strength. The truth is that we demand illusion because reality is hard to bear. Unlike other life-forms, we humans are born too early. To cope with the chaos of nature, the soul survives by leaning on the eye. Whereas animals need only see other animals, the neo-natal child recognizes its first fantasy of itself as a complete being in the reflection of mirror. This the price of homecoming: because of our passion for images, our language and being remain in danger of deception. And as my analysis moved closer to the present, I began to glimpse the extent to which money-tyrants had captured and deranged our species in modern time. Whereas Oedipus deprived himself of his eyes after seeing the horror to which his newly literate, monetized city succumbed, our modern masters celebrate surveillance without limit. One thinks of the vulgar eye on the dollar bill. In the land of the blind, the one-eyed man is king.

But why does Harvard evade these four fundamental elements of the past? Do not writing, money, their dangerous origins and the solution to this power determine our fate?

What is the reason for Harvard's intellectual dishonesty? Is it not the same reason why your university never mentions the fact that they who privately own the commercial banks who, in turn, own the regional federal reserve banks who print the money we people are extorted into using everyday remain *anonymous*? This would then be the same reason why Harvard never mentions other facts such as the fact that they who privately invested in Alexander Hamilton's first central bank of the United States remain *anonymous*, still today.

Anonymity suggests a fear of stepping into the light. But what is it, exactly, that one fears, when one fears lightness?

When one suffers CIA-controlled websites like Wikipedia – you know, like any one of the other 17 "intelligence" agencies controlled, in turn, by Mossad's "War by Deception" motto – one cannot help wonder, if you are really unaware of how far into the light your education scam has been driven? For instance, said Israeli propaganda ritualizes how Harvard's president is Jewish and this allegedly has some sort of significance for the world-populace and its thousands of other languages, cultures and religions. But what is the significance?

Being like all intelligent and decent Jewish people, you redeem the Holocaust by joining your voice in support of Palestine and against Israel's genocide of the Palestinian people.

But I was unable to find any publication of said simple and vital expression of your humanity. I suppose this leads to the final question with which I will end my brief letter:

Does not the lack of humanity in your institution have its origin in your own failure of personhood?

Dr. Lucas Murrey
27 April 2025

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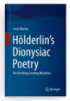
1 

BOOK

Hölderlin's Dionysiac Poetry: The Terrifying-Exciting Mysteries

Murrey, Lucas / 2015.

2014

"... other.In this book, author *Lucas Murrey* presents a new picture of ancient Greece, noting that money emerged and rapidly developed there in the sixth century B.C... "

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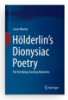
1 

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Hölderlin's Dionysiac Poetry : The Terrifying-Exciting Mysteries

Murrey, Lucas. [author] / 1st ed. 2015. / Cham : Springer International Publishing : Imprint: Springer

2015

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ARTICLE

Heidegger at Sea: The Tragic Voyage to a Postmodern, Geocentric Name

Murrey, Lucas

Discourse (Berkeley, Calif.), 2011-01, Vol.33 (1), p.75-100

VIEW PDF ONLINE ACCESS

4

BOOK

Nietzsche : the meaning of earth

Murrey, Lucas [author] / Bethlehem : Ligh University Press

[2015]

CTR HELLEN STUDIES GEN (B3317 .M89 2015) AND OTHER LOCATIONS

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